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The Divinity School News

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EVERYTHING FOR SCIENCE?

The Federated Theological Faculty Looks Ahead

IN OUR technological age science has long been respected and has received generous financial support. Suddenly the country has been awakened to the fact that our superiority in this field is not so great as we had believed. There is anxiety and excitement throughout the land. An important question arises: "Will other areas of knowledge suffer in this general and at least partly justified hysteria?"

At the University of Chicago, at least, the answer is "No." For instance, members of the Federated Theological Faculty for several years have been examining the problems that religion faces in the mid-twentieth-century world and have been working out programs to meet this need. Under Dean Jerald C. Brauer, these studies finally culminated in a "Sixteen-Point Program," of broad scope, which covers the training of ministers, scholarly research, and communication of results to the public. The basic idea behind the whole program was stated by Dean Brauer in his Inaugural Address:

> The major issue confronting Protestantism in America and also theological education today is that of the divorce between personal piety and the total social-cultural life in which modern man lives. That there is such a gap is obvious and that the presence of this gulf suggests a primary distortion of the Christian faith cannot be denied. Protestantism has been so successful in winning people, raising money, publicizing the faith, doing needful works of charity, and carrying on countless other activities that it has not had to face up to the question of its obvious failure to relate its piety and beliefs to the actual centers of decision in modern life. Only now it is beginning to discover that it has not permeated the ethos of contemporary American culture.

On the basis of the record of the Federated Theological Faculty as an interdenominational center, affiliated with a major university, and with the

carefully worked-out "Sixteen-Point Program," we were able to approach John D. Rockefeller, Jr.'s, Sealantic Fund and receive a grant of $1,000,000 for endowment to help carry out our plans, plus an additional grant of $50,000 per year for five years. Furthermore, the Fund pledged a further $500,000 if, by December 31, 1958, the Federated Theological Faculty would raise $2,000,000 of endowment (a 4 to 1 ratio because we have four separate schools).

A special committee, under the chairmanship of John Nuveen, University trustee and first vice-president of the Baptist Theological Union, with members drawn from the boards of trustees of each of the four schools, was set up to raise the money needed to carry out our ambitious program. The committee has been hard at work for a year laying the foundation for a public campaign which is now getting under way.

The most difficult problem in a campaign of this kind is to find not only individuals who have money but, specifically, individuals who also have an interest in and a realization of the tremendous importance of a great university-centered Protestant theological faculty. Since very little effort has been made to raise funds from the public in the past, we have no established constituency. The committee urgently needs the co-operation of all alumni who know the past strength and future promise of the Federated Theological Faculty. Specifically, we need suggestions of names of people who could make a substantial contribution, over and above their normal support of their own local church, in support of a Protestant theological institution of national scope. We also need alumni volunteers to help us in approaching such individuals.

Alumni who are interested in learning more about the FTF "Sixteen-Point Program" may obtain an illustrated brochure entitled *Today's World Challenges Religion* by writing to the Divinity School, University of Chicago, Chicago 37, Illinois. Four of the Sixteen Points that we hope to implement promptly—(I)"For Religion on the Campus," (II) "Training in the Churches" (the B.D. program), (III) "Religion in a Revolutionary World" (research in Christian missions), and (IV) "Faculty Salaries"—are described in further detail.

We have before us a tremendous opportunity to strengthen our teaching, research, and Christian witness. It will require the best efforts of all of us if we are to accomplish our goal.

WALTER HARRELSON, *Dean*

[The following sermon was preached in Rockefeller Memorial Chapel on March 16, 1958, by Dr. Joseph Sittler. Dr. Sittler, of the Federated Theological Faculty, is Professor of Systematic Theology.—EDITOR.]

ACCEPTANCE, HUMAN AND DIVINE

IT IS widely assumed that, while certain admonitions in the Gospel of God are profound and useful in the sphere of personal relations, their content can be abstracted from the structure of that Gospel and forthwith applied. There is a sense in which that is true and another sense in which it is not true. It is true in the sense that the self requires love, given and received, for its own preservation. And therefore the words of our Lord about love confirm the blunt aphorism of a contemporary study—"Love or Perish."

But the assumption that this counsel to love can release its usefulness if abstracted from the entire structure of the Gospel of God is not true, in the sense that the love which the Gospel speaks about is not a sort of free resource, loosely floating about in interpersonal spaces, which has only to be caught, condensed, and utilized to do its health-giving work. The Gospels never speak about love like that. Love is always an aspect of, or a function of, or the designate of a response to something said about *God:* God's people, God's house, God's law, God's historically manifested care—"I have loved the habitations of thy house"; "O how I love thy law." Supremely in the Old Testament, it comes out in such a statement as "Thou shalt love the Lord thy God with all thy heart, and mind, and strength"—and, *therefore,* "thy neighbor as thyself." Supremely in the New Testament, in the statement "Herein is love, not that we love God, but that He loved us. . . ."

It is necessary to get this matter of the availability for life of redemptive love very straight, and on two grounds. First, the structure of the Word of God, which is that men are beloved of God and that with a huge, deep, undeviating relentlessness. This structure has an integrity, an inner logic. It is the truth. But not a truth which can be pushed around, manipulated, used for purposes purely analgesic, cosmetic, or lubricative in the field of human relations. It is a truth that must be received and appropriated within the structure of the whole truth.

And, second, this truth is bitterly needed. For the gospel never affirms that love, as a general human resource, floating about as an available potency waiting only to be grasped—the gospel never claims *that* to be redemptive.

But we *do* claim it; and the affable magazines with modern kitchens or pretty dresses on the cover are its unholy scriptures. What is bitter about our need for the truth is simply that if we fall for an untruth about love, we are built up for a letdown. If men and women, for instance, are encouraged to believe that in the hot furnace of loving personal relations ultimate redemption can be found, several bitter things occur: they write too large checks on one another; they turn frantically to love to deliver a redemption which love itself was never intended to supply; they eat one another up instead of building one another up. The entire weight of personal life is on a single hook, and when the hook pulls up, they are bitter. All exposed idolatry engenders bitterness; and this is an idolatry.

Let us now inquire into the place and power and function of love as it is revealed in the drama of God's love for man, as that drama is implied and pointed to in a single verse in the letter to the Romans. We shall get at it in this way—first, analyze what is signified by the popularity of a current term in the personality sciences; second, place over against this term a characteristic term in personal relations used in the New Testament; third, point out what the difference means.

First, then, the term. A bright new word is on the loose—or, better, an old word with an assured bright new potential. The term "acceptance" has become a capital term in psychological discourse. It frantically embodies a residual possibility for human relations, now that other relations are so faulty. The term "acceptance" is an operational center for an increasing volume of verse, short stories, and TV shows. It lubricates bull-sessions to the degree that we wonder how we ever got along without it. It is well on the way to designate a personal philosophy, a social habit, a psychological stance, a cosmic analgesic—virtually a total theology. Let us call the roll of its content. Acceptance is the embodiment of a philosophy. Nothing for sure can be known; nothing is more certain than other things; no way is better than other ways; no structure of vision, quest, discipline, or evaluation is higher than others. No person is closer than another to the reality of authentic manhood, for all live in pathos, deception, and pitiable pride.

And therefore acceptance becomes also the term for an *attitude* proper to this philosophy. Where nothing means anything, there is a common democracy in nothing. Where there are no requirements, there can be no judgment. Where there are no judgments, there is no gravity, and there are no issues. And, therefore, the only mature stance in the world and among men is acceptance.

From this rich ground the term goes on to gather around itself even more. It is a philosophy appropriate to the manifest impossibility of *having* a philosophy. It is an attitude appropriate to the absurdity of anything so grave as an *attitude*. Out of this passionless passion, this negation with reversed English, is generated a "gospel." The terms of this gospel, to be sure, are wan, but they have a certain gallantry. "The world," as Dietrich Bonhoeffer says, "has come of age." We know what we know, we have seen what we have seen. And we do not propose to be taken in. We may be a beaten generation; but we will be damned if we will be seduced by febrile enthusiasms or unstructured affirmations. "You cannot fool us," as one of our own poets has said, "by the redness of little leaves opening stickily." "They are all gone—the beautiful, the proud, and the brave—and I do not consent." And therefore acceptance is the only available alternative that makes any sense. It is a posture that at least is not banal or indecent before the truth—that the meaning of history is that history has no meaning. If we indeed *Look Back in Anger,* then let us have the candor to *look out* with acceptance. The quiet acquiescence of acceptance is more integral than the noisy protestations of people who think they have been cheated. For to protest that one has been cheated presupposes a humane inheritance of meaning and worth. Now that the presupposition is no longer viable, the anger and hurt are obviously infantile.

Acceptance, therefore, is what one might call the necessary "ethics" of nihilism and despair. It is the name for that right relationship of each of us to the other, a tolerable prescription for getting on, now that we, knowing there is no place to go, do not propose to be unseemly in our eagerness to get there. This gospel is the inaudible gospel of millions who never think about it, and it has developed around itself a sort of liturgy of nihilism. We have an entire vocabulary that operates within this liturgy. People call each other "darling" and turn on bright smiles of terrible fragility. The sacramental cup of the whole dance of death is the martini—dry, sunless, thin, and sharp. And here, too, as in the history of all arts, earlier impure forms are refined toward completeness, so that in the more advanced circles of acceptance the humane olive has been replaced by the caustic onion, and the Gibson emerges. The cult of acceptance is polite. Polite as hell. It has its own grace; the graciousness of no expectation, the suavity of emptiness, the courtesy of non-significance.

There are dimensions to our way of acceptance, however, which trouble us. For if I accept a man, identifying his wholeness with the sheer phenomenology of his existence, I have by that acceptance agreed to evacuate him

of his freedom. I have agreed with him that the self he presents to me is all there is and, in a sense, have confirmed him in the cynical, monodimensional pathos of his plight. Meaning to show that there is value in him and in me—at least this residual value of our mutual acceptance—I have actually announced to him that, having no barriers to acceptance, no judgmental attitudes, there is nothing valuable, either for me or for him.

And now what shall be said to all of this! I propose to say something, but it is necessary to be quite clear in what role I presume to say it. What I want to say I say in my office as a minister of the gospel. I could not possibly say it from any other position or on any other ground. I stand where every man stands. I know no way out for myself beyond ways out that are available to everybody. But in my role as a listener to the gospel, a witness to what is said there to all of us—in that role I am alone important in this place and at this moment.

A "listener," a "witness," an "ambassador"—these are the New Testament terms used for the function which I exercise now. The witness is to behold and then bear witness to something which has occurred within experience but which was in no sense a product of it. The task is to set over against the story of man the concrete, lived-out story of God as that story had been made concrete in an actual human person. This person did not die in bed, tranquilly dispensing religious truths to devoted followers, but was a beaten man whose awesome death finds in the strange music that will be sung here this afternoon—the *St. John's Passion*—the least inadequate symbol. Nor is it the task of the ministry to guarantee that men should believe this story (remember the statement in the Gospels: "flesh and blood hath not revealed it unto thee, Simon, but my Father which is in heaven"); it is the task of the ministry to tell the story. We conclude, therefore, this morning by setting over against the beaten gospel of acceptance a particular facet of the larger Gospel of God.

From the fifteenth chapter of Romans, hear this verse: "Wherefore, receive ye one another, even as Christ also received you, to the Glory of God the Father." This verse declares that God has spoken. The Word is not silent. Christ is what God has said. All of this speaking is for our learning, in order that we might have hope. This is the context of the verse we have read. This is to say that every man's structure of possibility is here ensconced in nothing less than God's enormous deed of actuality in Jesus Christ. In this deed is given to every man a new structure and dynamics of fellowship. The whole difference between acceptance and what the gospel says about human relations is in the understanding of the word in the text which is translated "re-

ceive" in our English text. The Greek word is *proslambanesthe,* and the difference is as follows: Acceptance is determination without presupposition. Reception is obedience in valuation because God has supremely evaluated. Acceptance is *my* action, limited in meaning to *my* meaning or *my* meaninglessness. To receive is obedience to God's action, limitless in both evaluation and potential, because both I and the received are standing under an immeasurable grace.

There is a story in the Old Testament which makes this point with wonderful eloquence. You recall the incident when the brothers of Joseph come back to him in Egypt, now that Joseph, their once slave-sold brother, had achieved an important position in the empire. As Joseph reveals to them who he is, they fall on their faces in embarrassment and fright, cry out to know whether Joseph will forgive them. Now regard the wonderful depth of the reply which Joseph makes: "Forgive you? Do you think I am God?" Joseph knows, that is to say, that forgiving or not forgiving is *not his business at all!* As one who has been forgiven, he no longer has this election.

To receive a man in Jesus Christ because I have been received moves the entire action away from the realm of evaluation and its implied judgment. For value has no place in the realm of Grace. Christianly speaking, I have value because God receives me; God does not receive me because I have value. A strangely other source of worthiness determines the action of God in Christ: neither the community which says of a Roman officer in a Jewish town: "He is worthy that you should do this thing"; nor the centurion's own evaluation: "I am not worthy." The evaluation of the Holy endows both the outer-directed and the inner-directed valuations with a quite strange value—"and Jesus started down the road to the man's house."

All of this makes clear that a Christian doctrine of value must begin with a holy traffic upon our common history's road, not with history's own assessment of better or worse, acceptability or non-acceptability.

Advent, that is to say, is the theological, as well as the chronological, prolegomenon to Lent. The movement of the Holy disrupts, confuses, and reestablishes, on an utterly new ground, every assessment and potentiality.

This is the mighty theological acceptance which alone can ground, save from cynism and despair, all the strange receptions of earth.

JOSEPH SITTLER

ROCKEFELLER MEMORIAL CHAPEL
March 16, 1958

FROM THE DEAN'S DESK

CONVOCATION

At the Winter Convocation, March 21, 1958, under the Federated Theological Faculty, the following degrees were conferred:

Master of Arts:

DONALD WARREN DEANE

A.B., Westminster College, 1947
D.B., Louisville Presbyterian Theological Seminary, 1949

Thesis: "The Process of Redemption in the Life That Is Characterized by the Compulsive-obsessive Reaction"

EMMET ELVIN EKLUND

A.B., Bethany College, 1941
D.B., Augustana Theological Seminary, 1945

Thesis: "A Study of Bethany College and Its Educational Objectives as Interpreted by Its Founder, Dr. Carl Aaron Swensson, from 1881 to 1904"

ERNIE FITZ-HUGH

Thesis: "An Analysis of the Time-Reference Patterns in Cases of Client-centered Counseling"

AUGUST H. RAMHORST

A.B., Carroll College, 1949
D.B., University of Chicago, 1955

Thesis: "Myth of the Midwest"

MARY C. THOMAS

A.B., Women's Christian College, University of Madras, India, 1945

Thesis: "How Christian Parents in India Help Their Children Develop Good Consciences in the Context of a Democratic Family"

Doctor of Philosophy:

KENNETH MOSES PLUMMER

A.B., Western Maryland College, 1938
D.B., Garrett Biblical Institute, 1948

Thesis: "The Theology of J. W. Nevin in His Mercersburg Period (1840–52)"

SUMMER WORKSHOPS, 1958

The Federated Theological Faculty of the University of Chicago is concentrating its summer program for 1958 on six workshops. Registrations are being received for these workshops, and your attention is called to the areas of study and the dates of these workshops.

Workshop in Pastoral Care. June 23–July 3. This workshop is under the leadership of Professors Granger Westberg, Associate Professor of Religion and Health, who holds a unique joint appointment in both the medical and the theological faculties; Seward Hiltner, Professor of Pastoral Theology and author of *Preface to Pastoral Theology* and other books in this field; and Carl E. Wennerstrom, Chaplain of the University of Chicago Clinics and Instructor in the Federated Theological Faculty. The Seminar seeks to acquaint students with recent developments in both the practice and the theory of pastoral care. Pastoral care as an avenue to spiritual wholeness will be emphasized.

Danforth Workshop on Literature and Religion. June 22–July 3. This workshop is in co-operation with the Danforth Foundation. Registration is limited to twenty-five college teachers. The general theme of the workshop will be "Modern Approaches to Criticism: Their Uses and Danger for Christian Teachers of Literature." Professors Murray Krieger, Department of English, University of Minnesota; Preston Roberts, Director of the workshop and Chairman of the Field

of Religion and Art, Federated Theological Faculty, University of Chicago; and Hyatt Waggoner, Department of English, Brown University, are the leaders of the workshop.

Workshop in Preaching. July 7–18. The workshop will present an opportunity for ministers in local churches to evaluate and improve their preaching through constructive criticism and comment under the leadership of a biblical scholar, Professor J. Coert Rylaarsdam, Federated Theological Faculty; a theologian, Professor Joseph Sittler, Federated Theological Faculty; and a preacher, Mr. Wallace W. Robbins, minister of the First Unitarian Church, Worcester, Massachusetts.

Workshop in Missions. July 28–August 8. Members of this workshop will explore together the meaning of mission in the light of the Bible, theological insights, and the contemporary state of the churches and world society, giving special place to a discussion of the role of the Western missionary in the world mission today. Problems, issues, methods, and situations of special interest to members of the group will be studied. Under the leadership of R. Pierce Beaver, Professor of Missions, Federated Theological Faculty; James K. Mathews, Executive Secretary, Division of World Missions, Methodist Church; and Donald F. Ebright, Lecturer in Missions, Federated Theological Faculty, and recently a Secretary of the National Christian Council of India, the workshop will be limited to missionaries on furlough. A few places, however, can be made for mission-board executives and teachers of missions.

Workshop in Ministering to Men in Business. August 4–15. This workshop, under the direction of Alvin Pitcher, Assistant Professor of Ethics and Society, Federated Theological Faculty, will be primarily for ministers, but business executives will be invited to participate in all sessions. Consultants will be Hugh White, Executive Director of Detroit Industrial Mission, and Norman Martin, Assistant Professor of Industrial Relations, School of Business, Industrial Relations Center, University of Chicago.

Workshop in the Church's Ministry to Youth. August 11–18. Designed for ministers, directors of Christian education, denominational leaders of youth work, and selected lay leaders who have been doing a superior job in a local church, the workshop is open only to those who have had some years of experience. Under the leadership of Ross Snyder, Associate Professor of Religious Education, and Perry LeFevre, Associate Professor of Theology and Education, they will be assisted by a staff of associates active in youth work in the local church. Professors Snyder and LeFevre are on the Federated Theological Faculty.

For registration, room reservation, or further information you may write directly:

Jerald C. Brauer, *Dean*
Federated Theological Faculty
University of Chicago
Chicago 37, Illinois

"THE SACRED NOTE"

"The Sacred Note" is a weekly fifteen-minute program (Saturdays at 10:15 P.M.) of religious choral music (tape-recorded), produced by the University of Chicago and herewith offered for free sustaining use by the radio stations of the United States and Canada.

Featuring the University of Chicago Choir under the direction of Richard E. Vikstrom, "The Sacred Note" occasionally welcomes guest choral organizations —e.g., the Boston Madrigal Singers, the choir of the Hebrew Union School of Sacred Music in New York (A. W. Binder, conductor); the choir of Union Theological Seminary in New York (Hugh Porter, conductor); and the Russian Metropolitan Choir of New York (Boris Ledkovsky, conductor). Through these great choirs in the United States, the desired cross-denominational tone is achieved for which this series is noted.

More than 250 selections of great religious choral music, drawn from the major faiths (Jewish, Catholic, Eastern, and Protestant), were sung in the year and a half since the series went on the air. Most of the selections come from the great polyphonic music of the sixteenth, seventeenth, and eighteenth centuries, the period of Palestrina, Byrd, Victoria, Morley, Bach, and Handel—music superbly performed by the great choir of the University of Chicago's Rockefeller Memorial Chapel.

Accompanist of the University Choir is the world-famous organist, Dr. Heinrich Fleischer, formerly of Leipzig.

"The Sacred Note" is currently heard on thirty stations throughout the country and in Canada. If you are a reader who would like to hear "The Sacred Note" broadcast in your town, you may write to the Radio Office, 5757 Drexel Avenue, Chicago 37, Illinois.

[The following paper was presented by Dr. John F. Hayward at the Federated Theological Faculty Retreat, October 21–23, 1957. Dr. Hayward is Assistant Professor of Philosophical Theology of the Federated Theological Faculty at the University of Chicago.—EDITOR.]

MYTH AND THE MODERN MIND

I. THEOLOGICAL QUESTIONS AND ISSUES

The project of demythologizing the Christian faith is a contradiction in terms. Christianity rightly insists on remaining a "historical" religion, wherein the central message first appeared and has ever after been carried by the telling and interpretation of a dramatic story. Although interpretation must necessarily be an abstraction from the original story and although every serious interpreter hopes that his study will signify a universal reality transcendent over the literal details of the story, always the vividness and suggestiveness of the story itself have transcended the claims of rival and contrary interpreters. Just as God transcends the creatures who seek to apprehend him,

so the dramatic vehicle of his self-disclosure transcends the understanding of its commentators. The vehicle remains constant while the commentaries vary; and the vehicle is cast in the form of myth.

I am using the word "myth" to apply to any narrative which construes the ultimate concerns or religion of a people in terms of the dramatic interaction of human and divine agents. The use of the word "myth" in this fashion is not meant to prejudice the question of the truth of such a narrative. Popularly speaking, "myth" implies a false and fanciful legend or attitude. In current theological discussion, however, the word is coming to mean a certain kind or form of discourse in which the infinite is depicted in finite, concrete, and dramatic terms rather than in philosophical abstractions. In this sense, a myth may or may not be true, depending on the particular instance and persons involved. The primary biblical witness from which is derived the faith, as well as the theology of Christianity and Judaism, is cast in the form of myth. Total demythologization would mean the displacement of the biblical witness by some other form of discourse. The historical character of the faith precludes such an action. Although the mythos rightly claims to enshrine a logos which, in turn, is capable of translation into many modes of speaking, the mythos itself is a mystery as well as a meaning, transcendent over logos, as well as the source of continuing logical disclosure.

If Bultmann means by "demythologization" the continuing effort to interpret the key narratives of the Bible in contemporary and existential terms, he is only advocating what Christian preaching and teaching have always tried to do. If he means the rejection of a literal and objective faith in the concrete details of the myth, he is reflecting not only a modern mood but also the spirit of the Reformation, which spoke of "releasing Christ from ecclesiastical grave-clothes," or even the mood of the early church when Paul wrote to the Corinthians that God "hath made us able ministers of the New Testament, not of the letter but of the spirit: for the letter killeth, but the spirit giveth life" (II Cor. 3:6). It seems, however, that Bultmann's demythologization means something more than the continuing effort at biblical interpretation in non-literalistic terms. He means the total extraction and distillation of the kerygma from the mythological imagery which happened to be its temporary vehicle during the lifetime of Christ and the early centuries of the church. He means, specifically, an understanding of the historical experience in the primitive church of Christian redemption through the symbols of Cross and Resurrection and the correlation of this understanding with the current experience of despair and renewal in human life documented by existentialist philosophy. What the early Christians underwent by virtue of God's grace in Jesus Christ—an experience symbolized by the Cross and the Resurrection—can, by God's grace, be recapitulated in the life of the modern Christian. And such an event is not conditional upon faith in the truth of the biblical myths.

Surely there is no quarrel with the idea

that faith and redemption are divine gifts which are not contrived or maintained purely by human and cultural activity. The biblical witness is a consequence of grace and not its cause. But insofar as men are charged with recording, communicating, teaching, and anticipating the gift of grace by means of cultural devices, the myth remains as the primal word, the center and focus of meaning. Bultmann appears to acknowledge this in spite of the program of total demythologization. Every time he is attacked from the side of orthodoxy on the grounds that he is dissolving the kerygma into something other than itself, he hastens to assert that Christ is the unique center and sole source of the Christian's witness to the redeeming love of God. He denies that existentialism is a pure and complete philosophical realization of what Christians have obliquely understood in their biblical language. If such were the case, redemption would be self-achieved by means of philosophical wisdom; a man would save himself by the act of becoming aware of his naturally inherent claim on God's salvation. Deliverance from sin, as Bultmann believes, is an act of God first wrought in Christ, then appropriated and understood by the early church in and through Christ, re-enacted in our day by God's grace and expressible in human terms primarily through the Cross and the Resurrection of Christ. In contrast to existentialist philosophy, Bultmann asserts that "the New Testament does not give us a doctrine of 'nature,' a doctrine of the authentic nature of man; it proclaims the event of redemption which was wrought in Christ" (*Kerygma and Myth,* ed. H. W. Bartsch, p. 27).

It is just at this point that Markus Barth, in his article on demythologizing in the July, 1957, issue of the *Journal of Religion,* pays tribute to Bultmann. Barth honors Bultmann's desire to avoid the kind of mythological language and faith which are offensive to the modern mind and Bultmann's attempt to make the gospel contemporaneous; Barth also honors Bultmann for that "residue of mythological speech" by which the uniqueness of the Christian revelation is guarded. And Barth concludes that "it is precisely this contradiction or incongruity which reveals that he is a real theologian—a man who, despite his reason and knowledge and creative power, acknowledges himself to be fundamentally disturbed, limited, checked, and inspired by Somebody who is beyond man's control, definition, and sophistication and by a deed which never can be fully explained, mastered, or communicated by the sole thoughts and words of man. Bultmann has to be heard and discussed as a *Christian* scholar and as a teacher of the church, not in spite of, but just because of, his inconsistency."

In the same issue of the *Journal of Religion,* Schubert Ogden has published an article on Bultmann which is in dramatic contrast to Barth's article. Ogden, too, notices that Bultmann has had to stop short of total demythologization lest his Christian faith be dissolved into a chapter of existentialist philosophy. But Ogden is not at all happy about Bultmann's final lingering in the world of myth. "If demythologization is possible,"

he writes, "and, furthermore, is possible without qualification, then it demonstrably follows that the kerygma can be nothing more than a specific understanding of human existence which is logically independent of any particular historical occurrence." In asserting that total demythologization is possible, Ogden boldly accepts and proclaims the consequence that there is no essential difference between philosophy and theology, with the result that the Christian kerygma is "utterly transparent to the demand which has already been laid on men by their Creator at all times and which therefore a truly adequate philosophy also properly knows and proclaims."

Barth and Ogden are each right in noticing the inconsistency between Bultmann's project of demythologization in the name of existentialism and his Christian witness to the uniqueness and finality of the revelation of God in Christ. I think Barth is right when he asserts, in contrast to Ogden, that the inconsistency is unavoidable. But I do not glory in this fact with quite the relish that appears in Barth's final paragraph quoted above. I am not helped in my pilgrimage toward faith by the prospect of inconsistency, although I feel constantly pressed by the necessity to accept it.

My problem is highlighted by a third article which appeared on the subject of demythologization, also in the fruitful month of July, 1957. John Wren Lewis, writing in the *Modern Churchman* under the title, "The Real Significance of Demythologizing," makes the point that the apologetic task of the Christian church is heavily threatened by modern man's rejection of the mythological mind. Myth interprets experience in terms of invisible agencies which have to be *imagined* because they cannot be experienced directly. Although mythical thinking still lingers in many or most parts of the world, the so-called modern attitude is to reject such thinking and imagery completely or else to be very unhappy about having to preserve some part of it in the name of faith. Lewis writes: "Very large numbers of those who reject religious concepts do so not because they have found arguments to discredit them, but rather because they cannot somehow even begin to take them seriously." Among the church people with whom my lot is cast, this is precisely the problem: the very linguistic form of the Bible, with its personification of an invisible divine agency and its conception of incarnations of the spirit in earthly events, is regarded as a relic of an outmoded world view. These people, as Lewis observes, consciously or unconsciously assume that we have reached what Auguste Comte called the third or "positive" stage of history, the theological and metaphysical first and second stages having been overcome. Reality is visible, or it is not reality. The poetic form and appropriateness of the Bible may exercise an emotional appeal, but it does not point to reality. Even if they were to admit that it would be good for us to believe thus and so, the language of myth makes committed belief impossible. Prayer itself involves the mythical mind in the sense of a person-to-person dialogue in an invisible setting; accordingly, many of my fellow churchmen cannot even pray "Help thou mine

unbelief." That which Markus Barth acknowledges as the inconsistency between a demythologized existentialism and the mythologically expressed Christian kerygma constitutes an absolute stumbling block and not a tolerable "scandalon" for many people.

My own thinking, as well as my ecclesiastical strategy in the midst of this situation, is to seek a rational justification for the continuance of the mythological mind in the modern world. This is not to argue for bifurcation of human intelligence, a mythological mind one day a week and a scientific-mechanistic mind the other six. Ultimately one seeks to examine the hypothesis that myth necessarily undergirds every aspect of human meaning and consequently, the non-mythological aspects of human understanding need redefinition. Can human knowledge, however exact and literal, be traced back to assumptions given and received in the form of myth? A more explicitly theological thrust in this program is to defend the mythological form of expression as reflective of experience and not purely subjective or imaginary. This is a broad strategy whose many parts are not all clear in my own mind and surely not susceptible to inclusion in a single short paper.

Since I believe that the Christian faith derives its peculiar strength in part from its dramatic view of reality; since, therefore, the faith cannot be wholly demythologized without destroying itself, Christian apologetics must learn to defend as rationally and cogently as possible the ontological reference of mythological language. This task is complicated by the fact that the ontological reference of myth cannot be literal. Nevertheless, ontology is required. A man cannot worship with half a heart while his mind is scurrying around trying to translate the liturgical language into existentialist terms. Interpretations are necessary, and, wherever they occur, they will constitute some degree of demythologizing. But there must be a point of contact with reality in the reference of myth, for all its departure from literal truth. And if such a point can be experienced existentially, it must be capable of being shown to be possible philosophically. Such a philosophical demonstration does not create or guarantee the existential experience. But it performs the indispensable office of helping a person to wait in hope and positive expectation for the existential experience. Such a hope is conspicuously absent today.

II. A PHILOSOPHICAL RESPONSE

The proper setting for a philosophical defense of myth involves a reversal of the classical attitudes toward reality set down by Plato and Aristotle. Plato gave the highest degree of reality to the components of thought rather than to the components of sense experience. This meant that the more truly abstract and general elements of consciousness were considered to be more truly real, whereas all that man experiences concretely is a more or less imperfect imitation of reality. The reversal of Plato is the assertion that being transcends abstract essence, reality includes and is greater than thought. William James's characterization of the concrete as "thick" reality and the abstract as "thin" reality (liter-

ally, something "drawn off" from the fulness encountered in experience) is a propos.

This reversal of Greek rationalism may also be described epistemologically. Toward the end of Book vi of Plato's *Republic* there is a carefully worked-out scale of human noetic faculties according to their relative ability to penetrate to the really real. The scale is divided into the faculties of sight and those of knowledge. Sight is subdivided into the imitative image (reflections or artifacts) and the vision of an actual object of nature. Knowledge is subdivided into hypothesis, involving sensory images, and reason, involving eternal ideas. At one extreme, imitative images are the least true; at the other extreme, rational dialectic is the most true. The reader will recognize that the passage from the low end to the high end of this scale is a movement from the concrete and sensory to the abstract and ideational. A similar movement is dramatized in the very next book of the *Republic* in the allegory of the cave. Such an epistemology is the firm basis from which Plato launches his severe attack on myth and the arts as imitations of imitations and perversions of the divine truth. On the same basis Aristotle can describe the character of God as "thinking about thinking," the pure contemplation of the logical foundations of reality which, in the heat and passion of Greek rationalism, are given supreme ontological status and illustrate to the *n*th degree Whitehead's "fallacy of misplaced concreteness."

The reversal of Plato's scale of epistemological values contemplates living and concrete experience as richer in potentiality of meaning than the abstractions subsequently drawn off from and made separate from the sensory impact of reality. The very device of mental abstraction is one of simplification, in order that the terms thus achieved may be less ambiguous and more manipulable than the usual units of experience. And the increase in understanding which follows upon simplification by abstraction has to do with the anticipation of relatively trivial and mechanistic phenomena in which the deeper qualities of experience as such are left out and remain hidden. But, at the concrete end of the scale, the works of art and myth, which respond most readily to the dramatic givenness of experience itself, are capable of penetrating further into the really real in an ultimate or religious sense. Accordingly, art and myth are seen not so much in the light of invention or purse contrivance but as instruments which capture a sense for the depth of reality. This, in turn, presupposes that, in his living encounter with reality, a man senses or intuits a great deal more than that which breaks into clear consciousness or rational form. In short, my basic thesis is (1) that experience—in all its concrete, historical, and passional details—is the point of encounter with the divine; (2) that the attempt to contemplate and understand either history or one's own experience necessarily involves some degree of abstraction, in which a clarification of form involves a sacrifice of existential richness; and (3) that myth and the arts, being relatively closer to the experiential,

historical encounter, embody a greater penetration to the divine truth, a greater lack of precision, a greater degree of ambiguity and potentially conflicting interpretation.

This experiential emphasis stands in contrast to any approach to divine revelation which aims at bypassing the concrete and the historical, whether in the name of rationalism or in the name of mysticism *via negativa*. Putting the matter bluntly, God is encountered in experience; he is not manufactured for social uses or merely projected because of the pressure of neurosis or imagined for the sake of poetic expression. Art and myth respond to reality in its depth. In the course of the response any number of subjective motivations may enter to color human expression. But the primal response itself, the will and energy to express, to fashion aesthetic, moral, political, and cultural forms, rises out of the depths of being.

So much for the basic thesis and its setting. The defense of such a thesis runs hard against a contrary attitude firmly cemented into Western culture by David Hume. It was Hume's contention that experience in itself contains none of the richness and variety of nuance which I am claiming. Experience is simply a succession of images. Any faith in a stable, substantial character underlying the images, having any kind of causal interrelationship among these alleged substances, was thought by Hume to be imputed to the stream of consciousness by the human mind and not directly felt. Therefore, all the structures of reality proudly proclaimed in human culture are like cloud castles which seem to be "out there" but are known, at best, as purely human inventions.

It was Whitehead who awakened the Humians out of their dogmatic slumber. I think he would agree with Hume that process and reality, agency and substance, are relatively invisible. But the eye is not the only sense, and, although it is the clearest, it may also be the least profound. At any rate, Whitehead's category of *feeling* both includes and transcends the kind of feeling known as sight. The causal interrelationships of reality are, for the most part, invisible; but they are real and they are felt.

Whitehead's whole system is in one sense calculated to be an answer to Hume. Central to the purposes of this paper is his doctrine of causal efficacy. Causal efficacy asserts that, although agency (cause and effect) may be largely invisible, it is nonetheless experienced and is real. When Whitehead examines the nature of perception, he finds that our initial data are neither clear and distinct objects (as the Greeks thought) nor separated and isolated colors or sounds (as modern empiricism argues). A known object with a name and function and a known quality with a character of its own are capable of being sensed but are both abstractions from a more primary matrix of perception. It is hard to project one's self into this primary matrix because the habit of abstracting from it is so ingrained. Truly primary perception is given to us in the mode of causal efficacy, whose chief characteristic is a feeling of derivation from the past. One's own feelings

are sensed as having come up out of a chain of events that fan out into the past into sources which are ultimately far removed from the setting and character of the present. A person "prehends," or gathers into his own being, influences and powers and materials which ultimately relate to events removed from him in time and space. Long before one has any clear and distinct idea of the nature or precise qualities of the events in which he is involved, he feels the involvement directly. He is moving in an arena of powers, all of which are moving out of the past toward the future.

A second and equally important feature of perception in the mode of causal efficacy is that the causative powers which register on the feelings may be vague with respect to their own independent nature, but they are never neutral with respect to value. Primitive feeling is value feeling: a sense for the salutary or threatening quality of each causally efficacious power in which one is involved. This means that to feel is to have choices, to express one's own subjective aim, to gravitate toward one causally efficacious power and to retreat from another. The final issue of any event depends not only upon external causes but also upon the choices which arise from that event's own unique character or subjective aim. The whole development of quality and process in the world is envisaged by Whitehead under the polarity of an environing causal efficacy and an internal subjective aim or centered agency. Each event is given a finite number of alternatives of growth and action, and within these limits each event is partly self-determining. This is true of subhuman as well as human reality, although the freedom and consciousness of the human being are different in degree from the freedom and subjective feeling of non-human reality.

This all too sketchy excursion into the Whiteheadian metaphysic at least suggests the ontological basis of a dramatic, rather than a purely objectified, view of reality. Events are described under the metaphor of interlocking systems of choice and compulsion, of attraction toward and retreat from, of agents exercising causal efficacy over one another even as they build up their own identity by the exercise of definitive desires and aversions. From the atom to the nebulae the same metaphysic applies; and it includes man in his midposition between the very great and the very small.

Potentially *all* the past is bottled up and causally efficacious in the present, even though only a small part of the past breaks out into consciousness. Its subconscious efficacy is nonetheless there. This is the explanation of the powerfulness *and* the vagueness of vivid experience. One senses that much more is operating through one's actions and sensibilities than is clearly understood. Theoretically, any experience is a perspective on the whole of the past and the whole of existence: here and now the universe issues in this or that event. The attempt to specify clearly the parts of the past (whether immediate, mediate, or distant) is always an abstraction

from the fulness and continuity of experience and consequently is felt to be more or less inadequate. Hence there is a restlessness of human expression in all fields artistic and intellectual. The most successful and sophisticated interpreter of life always leaves out something which even the most naïve person knows is there in his own experience. Reality presents itself to us in a magnitude and powerfulness which persistently defy our attempts at expression and comprehension.

Accordingly, any essential imitation of experience will combine the vividness and powerfulness of the concrete with a sense of powers and influences immediately present but causally related far afield from the here and now. A truly mimetic image will be anything but literal, anything but a mirror image of surface features or conventional designations. The more profound the mimetic image is, the more it will approach a sense of the entire universe issuing in a single event. And insofar as the primary depths of experience are honored, the event thus represented will exhibit causes which have their own centered or "wilful" powerfulness. The event will not be neutral with respect to its own centered power; it will exhibit its own choices, its own scale of values with their power to attract or repel. To imitate experience in its depth is to show more than a collection of lifeless objects being moved by external and impersonal causes toward no discernible end. Such an abstraction is possible for the sake of human manipulation and control of the event. But experience of the event in depth leads to a dramatic and ultimately religious reality, where the observer's contemplation, communion, decision, and action take the place of dispassionate manipulation and control.

Art and myth are expressive responses to the powerfulness of reality in this primary sense of causal efficacy and centered, non-derived agency. If agency is real and invisible and if action is centered and subjective as well as derived and objective, then the dramatic view of life with its expressive counterpart in art and myth is not a pure projection of false images but a valid response to a real state of affairs. I would not claim that this attempt to describe philosophically the possibility of speaking the truth in dramatic terms has the force of an actual encounter with an artistic or mythological expression. The worlds of art and myth have a kind of authentification of their own in which their meaning is recognized in its own powerfulness rather than imputed or concluded from some external source. Just as causal efficacy, as Hume rightly showed, cannot be logically proved from the abstract reality of isolated sensory qualities, so the experiential witness to causal efficacy in art and myth is not derivative but must be experienced directly.

There is not time within the limits of this paper to describe in any specific detail the power of the arts to reveal a dramatic reality. However, I should like to include one paragraph suggesting something of the power of music to express the centered agency of causally efficacious powers. In spite of its seem-

ing abstract quality, music is the most nearly perfect analogue to the experience of life in depth, and for several reasons: (1) it moves in time, and the integral or "substantial" parts (notes, themes, repeated progressions, etc.) which are in movement find their relative permanence and identity only by relation and contrast to one another; (2) music exhibits a real interfusion of elements which have to be experienced simultaneously in their causal relation rather than separately or in isolation; (3) music is non-representational, so as to suggest relationships of unknown forces and powers rather than a static arrangement of recognizable objects; (4) for all the alleged "abstract" quality of music, more than any other medium it makes the most persistent assault on the sensibilities: the ears cannot be closed, the path of movement cannot be retraced or surveyed from a different perspective, the music itself largely controls the order, time, and vantage point in which a person shall perceive it. Music, in short, is like life because it moves in time, with interfused elements which point to a reality deeper than recognizable objects, and because it insists on being perceived in its own way. And the drama of music has truly dramatic qualities: the elements or "characters" in the work of music are the dominant themes. The drama is the interfusion of these themes, whose personalities are altered, destroyed, triumphantly retained, or mutually transformed, as the case may be. The character of the whole Gestalt of a piece of music both conditions and is conditioned by the adventure of the thematic elements. The subjective aims of the composer and interpreting performers are combined with the given efficacy of definite themes and musical elements, with the character and quality of instruments, the mathematical forms of harmony, the shapes of melody and the patterns of rhythm: out of this combination with its causally efficacious parts comes the novel and emergent reality of the work. Such a process is highly indeterminate, even though certain factors appear to be external and impersonal. The musical elements have a life of their own, a centered agency. They are not mere counters to be arranged with a single unvarying scale of results. They are, as it were, "players" to be induced into a happy community by a recognition both of their inherent natures and of their possible modes of interrelationship.

The greatest art, musical or otherwise, uses, but transcends, rules. Its vitality defies final analysis, and it demands to be accepted or rejected on its own terms. A similarly internal and self-assertive authority seems to arise in the great bodies of myth through which the religions of the world are constituted. Their powerfulness is initially self-authenticating to those who are within the circle of the revelation they purport to transmit. In fact, it is generally impossible to isolate a revelation as such from its mythical carrier. It is just this imperiousness of art and myth which is frightening to modern man to the point where he is afraid to commit himself. In Tillich's language, modern man has

been so grasped by the depth of the rational life that he is either unable or afraid to extend his allegiance to any other way. He is conscious of having shaken off the authority of dramatic images; he looks back on the miserable history of warfare engendered by the passions of dramatically possessed cultures; he seems no standards for intellectual control in the midst of the flowering jungle of myth and symbol and the sensual image. Therefore, he retreats into the illusion that myth and art have no ontological reference. Myth and art are not to be reckoned with as governing his life; at best they serve to entertain his leisure or his women and children.

III. A BIBLICAL RESPONSE

The foregoing considerations make one wonder whether philosophical arguments for the ontological reference of myth and art are really sufficient to induce a return to religion among thoroughly demythologized people. Many modern men are either unwilling or unable to risk being burned by a new commitment to myth. The hard-won freedom of critical faculties does not easily capitulate to the lure of belief. A further strategy is called for to meet this hesitancy toward commitment. It is strategic to demonstrate that, in the very heart and texture of the biblical myths, provision is made for the transcendence of God and for the freedom of the believer from enslavement to the literal details of the myth. The Bible provides for its own demythologization. I can indicate this strategy by selecting a few pertinent details. In general the Thou to which the worshiper is related cannot be objectified and is known only in virtue of its speaking to man. Its "qualities" as a "quasi-object" are derived from the primal perception of its speaking. In the language of Tillich, the biblical revelation of God is also a revealing of hiddenness and mystery. By such revelation the biblical myths acknowledge their own partiality and provide for their own criticism; they point beyond themselves and beyond all systems of meaning to the great darkness out of which all meaning arises. If there is anything normative in the Jewish and Christian myths, it is that, even as the biblical narratives convey the vividness, eternality, and contemporaneous efficacy of a living and speaking God, they also frustrate all attempts to objectify the speaker or to make him one more object among a universe of objects.

In the myths of the Old Testament, the figure of Jahweh is presented in a most uncanny mixture of concrete, humane behavior with invisibility, grandeur, and essential ineffability. God is given as supremely active in time and history but is guarded, at the same time, from a mere humanizing or profanization of his creative agency. Thus the creation story in Genesis, chapter 1, for all its precise enumeration of the things created and the order of their coming to be, leaves the means of creation highly mysterious. God creates by his voice, by speaking a divine Word; and the world and man rise up in form and beauty out of a void. There is no primordial material molded by God's hand; the totally alone Speaker utters his

Word, and the universe lies before him. The image of the voice has both specificity and mystery: the Speaker can specify his will precisely so that the details of creation can be outlined with an almost legalistic concern that every aspect of reality find relationship to a divine source; but the voice itself, and the Speaker himself, remain essentially hidden. There is no word describing either the tone or volume of the voice, much less any reference to a particular dwelling place or stance of the Speaker. There is no specifying of his nature in terms of any physical faculty other than as one who speaks, who rests, and who rejoices. The speaking and its result betoken power and dominion. The rejoicing ("God saw that it was good") betokens loving concern, an essential satisfaction arising within Being as such. The resting is an interesting image; rather than profane the divine by seeking to describe the details of his exertion, the myth merely implies such an exertion by noticing a brief hiatus in his activity, a kind of musical "rest" after the work.

Moses himself acknowledges the principle we have been describing when he says to his people: "Then the Lord spoke to you out of the midst of the fire; you heard the sound of words, but saw no form; there was only a voice" (Deut. 4:12). In each narrative of divine visitation in the Old Testament, care is exercised not only to avoid describing God but also to leave the issue in doubt as to whether the Visitor is God himself or a lesser emissary. At Mamre, Abraham is visited by the Lord in the guise of three "men" (Gen., chap. 18). Some of the dialogue is introduced by the phrase, "The Lord said to Abraham," in which the voice motif is recognized. But all narration concerning the physical and visual presence of the visitor is given in terms of the three men. In a later episode, God, as a hidden voice, commands Abraham to sacrifice Isaac in Moriah, but the actual staying of Abraham's knife is accomplished by an angel (Gen., chap. 22). There is no description offered of the God whom Jacob saw at the head of the ladder in Bethel, a vision which is further obscured by being cast in the form of a dream (Gen. 28:10-17). At Jabbok, although Jacob boasts that he saw God and managed to survive the experience, the God he saw is not specified as Jahweh himself, but a mysterious man with whom he wrestled in the dark (Gen. 32:22–32). All the affirmations of the Prophets concerning the fact that God is not made with hands and not to be encompassed within nature or any national group are consistent with this mythological substratum emphasizing the hiddenness and non-objectivity of God.

The mythological presentation of the power and hiddenness of God is given further unfolding and deepening in the New Testament. God is presented as incarnate in a human and historical character, but this messianic figure confounds the popular and traditional expectation of a conquering hero. He is of humble origin, a man of sorrows, a martyr, one who is wholly deprived in time of the few friends and powers he

had gathered to himself. His life, teaching, and death are a "scandalon," a stumbling block or offense to the prevailing Greek or Jewish understanding of the triumphant nature and power of God.

The Gospels are filled with this light and dark polarity by which the very presence of God is given a dramatic image in the love and power of a man, but hidden in its depth because of the man's suffering and death and the mystery of his resurrection. In the birth stories the homage of men and angels and the shining of the star are interwoven with the theme of the homelessness of Mary and Joseph, the birth in a stable, the proximity of humble shepherds and their beasts, Simeon's strange prophecy of pain to the mother as he blesses the infant Jesus in the temple, the flight into Egypt, and Herod's slaying of the innocents. The first state of divine incarnation, after a brief episode of praise and rejoicing, is of an innocent victim, a refugee going down into the land of Egypt who repeats the Old Testament motif of the exile into Egypt.

The story of Jesus' passion and death is a further hiding of God's being and power. This "hiding" may be understood in two ways. On the one hand, it is a spoliation of the divine at the hands of wicked men, and it bears witness to the truth that God is hidden from man not only intrinsically but also conditionally, because man turns away from him. On the other hand, the hiding of God in Christ's death can be construed as a form of judgment upon Jesus as well as a wickedness toward God. In the former interpretation of the Cross, the very detachment of men from God's goodness is a negative earnest of God's transcendence over the realm of human life. God's givenness, however manifest, cannot be wholly construed in terms of its natural and visible consequences. The latter interpretation—the judgment upon Jesus—has been stressed with notable cogency by Paul Tillich. Jesus must be prepared to sacrifice every aspect of his local, contingent, and finite self in order that the divinity which appears in and through him may receive its rightful brilliance and centrality. Jesus of Nazareth must suffer the worst fate of conditioned existence, in order that Jesus Christ may be revealed. The Cross, as Tillich describes it, becomes a symbol of judgment on all human institutions, especially the churches. Almost inevitably the churches claim an ultimate and idolatrous authority for themselves unless they take seriously the faith that Jesus had to sacrifice all his earthly powers and existence to be truly open to God's spirit. The symbol of the Cross becomes the supreme indication of God's hiddenness even at the point where he seems near and available.

The Resurrection narratives do not have the epic sweep and dramatic detail of the Crucifixion. They are cast in a different key, and their power arises from indirection and oblique suggestion rather than by fulness of narration. With the exception of the Matthew version, the Resurrection narratives in their beginning continue in the mood of the Crucifixion. They are fraught with

heaviness and grief. Their transition toward the note of triumph is made via a kind of double negative: the empty tomb. If the negation represented by the tomb, which is the place of death, is also characterized by the further negation of emptiness, the possibility of affirmation is suggested. Christ is, by implication, not unalive. Thus the beginnings of the Resurrection narratives carry a strange anticipatory sensation, as where something extraordinary is gathering toward its climax.

And what is the climax? For the most part it consists of secondhand reports that so and so saw him alive. The faithful are sluggish to believe or to convey the news. Luke's travelers to Emmaus only gradually realize what is happening to them (Luke 24:13–35). As they are reporting the matter to the other disciples and Jesus suddenly appears among them, "they still disbelieved for joy" and do not give full rein to their jubilation until they return to Jerusalem and worship in the temple (Luke 24:36–53). The episode between the risen Jesus and Mary at the tomb when she takes him for the gardener (John 20:1–16) and the doubting Thomas event carry out the same theme in John's version.

Matthew gives a more triumphant Resurrection narrative. He alone tells of an earthquake immediately after Christ's death and of another earthquake accompanied by a dazzling descent of an angel and a sudden removal of the stone that sealed the tomb (Matt. 27:51 and 28:2–4). But this is not the Resurrection itself. The angel reveals that the tomb is empty and bids the disciples, through Mary, to seek Jesus in Galilee. They repair thither, see him, and are briefly commissioned by him to "make disciples of all nations" (Matt. 28:16–20).

In all these narratives the actual Resurrection is a mystery which the writers do not presume to re-enact before the reader's eyes with the vividness of detail characteristic of the Crucifixion stories. Some slight evidence of the Resurrection as an accomplished fact is presented. But absolutely no attempt is made to expound the means or mechanics of the event. Jesus' word to Thomas' doubts sums up the attitude of the Gospel writers: "Blessed are they who have not seen and yet believe" (John 20:29). There is no presumption about understanding in any objective or mechanistic way the depth of the divine power and agency in this narration of recovery from total tragedy. The response of faith is invited but not narrowly channeled by the myth.

The power of myth to suggest both the living efficacy and the ultimate mystery of God is lost as one moves from dramatic imagery toward philosophical abstraction. Thus a demythologized myth (an existentialized or philosophized myth) loses in richness of potential meaning even as it gains in clarity of implication and susceptibility to critical judgment. The very mystery of the myth requires its translation into other terms; the very mystery of the myth also insists that we return to its pristine form again and again for the realization of meanings potential within

it. Like a great work of art, myth persistently cries out for interpretation and, with equal persistence, defies all claims at ultimate interpretation.

The modern worship of critical rationale is based in part on a denial of depth of meaning in experience itself or in art and myth. Part of the apologetic task is to write speeches of mythology to its cultured despisers in which a constant attempt is made to justify the continuance of the mythological mind in the modern world by seeking to prove that there is an ontological reference in mythological language. I am hopeful that the material for such proof resides in a Whiteheadean metaphysic, specifically, as I have tried to show, in Whitehead's concept of the primary mode of perception (causal efficacy) and in his "panpsychism" which I have translated as "centered agency." However, the mere logical possibility of ontological reference in the dramatic discourse of myth and art may not suffice to lead modern man away from his preoccupation with a mechanistic image of reality or allay his fear of primitivism in consequence of a return to myth. Therefore, an additional aspect of the apologetic task is to reveal the respect for God's hiddenness and non-objectivity in the Jewish and Christian myths. One does not need to depend solely upon Greek rationalism or modern science to discover a humility of affirmation, a reticence toward absolute dogma, or a principle of criticism and protestant reform in religion. The faith we defend found these powers in its own beginnings, transmitted them in its own appropriate vehicles of expression, and preserves them to this day in its own institutions. The demythologizing of the Gospel is possible only because of the depth of the persisting and persistent myth underlying every demythologizing effort.

JOHN F. HAYWARD

FACULTY NEWS

ROBERT M. GRANT, Associate Professor of New Testament, will conclude his series of lectures on "Gnosticism and Early Christianity" by delivering them at Northwestern, Garrett, and Seabury-Western on May 13–14. During the Winter Quarter, Dr. Grant delivered them at Yale University, Emory, Georgia, Agnes Scott, and Columbia Theological Seminary.

JOHN F. HAYWARD, Assistant Professor of Philosophical Theology, gave two lectures at the Annual New England Ministers Institute (Unitarian Ministers Association) at Exeter, New Hampshire, in January on "Modern Art and Liberal Religion" and "Pablo Picasso and the Contemporary Religious Situation."

SEWARD HILTNER, Professor of Pastoral Theology, delivered the Elliott Lectures at Western Theological Seminary, Pittsburgh, and delivered other lectures at Denison University, Granville, Ohio, in March. In April, Dr.

Hiltner gave an address at the Southern Conference on Gerontology in Gainesville, Florida, and attended the Clergy Conference on Pastoral Care and Counseling, under the Extension Division of the University of Mississippi, Jackson, Mississippi. He also attended the Omaha, Nebraska, Psychiatric Institute.

PERRY LEFEVRE, Associate Professor of Theology and Education, has recently given addresses at Grinnell College and Knox College and has led a workshop on Kierkegaard at Rockford, Michigan, and one on religion in education for the independent schools of the Chicago region at the Chicago Latin School. In March, he participated in the University of Chicago TV series on Channel 11 and addressed a Lenten meeting in Flint, Michigan. During the week of April 21, he participated in a Conference on Higher Education at the Sherman Hotel in Chicago and in the meetings of the Executive Committee of the Faculty Christian Fellowship, April 25, 26.

CHARLES H. LONG, Instructor in History of Religions and Dean of Students in the Divinity School, was chapel speaker at Central State College, Wilberforce, Ohio, in February. An alumnus, Carleton Lee, Ph.D. '51, is on the faculty there. Mr. Long had informal conferences with faculty, students, and student workers in California: Berkeley Baptist Divinity School; Mills College, Oakland; the University of California at Berkeley, Santa Barbara, and Los Angeles; Stanford University; Occidental College, Los Angeles; and the University of Redlands. He also participated in the University School of Religion, State University of Iowa at Iowa City.

BERNARD E. MELAND, Professor of Constructive Theology, has resumed his teaching schedule. Dr. Meland, who has been out of residence during the Autumn and Winter Quarters, delivered the Barrows Lectures in India and Burma. His itinerary included Serampore Theological College, West Bengal; Leoncar College, Jabalpur; Bangalore; Rangoon, Burma; Bangkok; Hong Kong; Yokohama, Japan.

VICTOR OBENHAUS, Associate Professor of the Church in Agricultural and Industrial Life. The New World Foundation has awarded $12,500 for the continuance of the study "Religious-ethical Attitudes in a Typical Mid-west Area: A Study of the Impact of Scientific and Industrial Development upon Religious and Ethical Ideas." This study is being conducted by the Ethics and Society field of the Federated Theological Faculty and under the direction of Professor Obenhaus. He served as consultant and member of the Planning Committee for the Consultation on the Ministry of the Church to Labor and Management held in Columbus, Ohio, April 23–26.

PRESTON ROBERTS, Associate Professor of Theology and Literature and Chairman of the Field of Religion and Art, recently gave lectures at Gettysburg College, Gettysburg, Pennsylvania, and Hollins College, Virginia, on religion and literature.

J. Coert Rylaarsdam, Professor of Old Testament Theology, addressed the Student Christian Association at Ames, Iowa State College, and conducted a Retreat for the Wesley Student Foundation there. In April he delivered the Freshman Studies Lecture on "Job" at Lawrence College, Appleton, Wisconsin, and gave a lecture on "The Classical Heritage and Our Vision of Man" at Hope College, on the occasion of the founding of a chapter of the National Classical Fraternity.

Joseph Sittler, Professor of Systematic Theology, was the Religious Emphasis Week speaker at George Williams College; Alma College, Alma, Michigan; Wagner College, Staten Island. Dr. Sittler led the Ash Wednesday Retreat at Union Theological Seminary, New Jersey, and recently gave speeches at Concordia College, Moorhead, Minnesota; Northern Illinois College; the Convention of Associated Church Press; and Carleton College.

Nathan A. Scott, Jr., Associate Professor of Theology and Literature, appeared in a lecture series on March 3 devoted to "Christianity and the Arts" at the First Congregational Church of Oak Park, Illinois, speaking on "The Human Situation in Recent Literature." On March 21, he addressed the student body of LeMoyne College in Memphis, Tennessee, on "The Vocation of the Negro Intellectual in Contemporary America." In April he delivered the spring lecture at Howard University, annually presented by the University's School of Religion in collaboration with the Washington Federation of Churches and the Episcopal Theological Seminary of Alexandria, Virginia; the general title for the three addresses was "Modern Literature and the Religious Frontier." On May 6 he will deliver the Convocation address annually presented in connection with the Spring Arts Festival at Knox College; the subject of the lecture will be "The Vocation of the Artist in the Modern World." Professor Scott's new book, *Modern Literature and the Religious Frontier,* will be published by Harper & Brothers in late May.

U Pe Maung Tin, Visiting Professor of History of Religions, from Rangoon, Burma, delivered three lectures on Buddhism to the students of Bucknell University, Lewisburg, Pennsylvania, at the Bucknell-Burma Weekend on February 28. Two of Professor Tin's lectures were entitled "The Problem of Suffering as Viewed by Christians and Buddhists" and "Some Buddhist Reactions to Christianity." The third lecture on "Buddhism" was a panel discussion.

Allen P. Wikgren, Chairman of the Department of New Testament and Early Christian Literature, read a paper at the Midwest sessions of the Society of Biblical Literature and Exegesis and the American Oriental Society. His paper on "Biography and Christology in the Gospels" is published in *Studia Evangelica,* a collection of five studies presented at Oxford in 1958.

Gibson Winter, Assistant Professor of Ethics and Society, attended the National Council meeting of the "Min-

istry of the Church to Labor and Management," in Columbus, Ohio, on April 23–26. Dr. Winter recently participated in the University of Chicago TV program panel on "The American Business Creed" and was on the panel at Temple Rodfei Zedek, Chicago, "Tension Areas Between Religious Groups."

At a faculty meeting of the Student YMCA of the University of Cincinnati, he gave an address on "Renewal Movements in the Church." *Love and Conflict: New Patterns in Family Life,* a book written by Dr. Winter, was published by Doubleday & Company in February.

ALUMNI NEWS

Fred Berthold, Ph.D. '54, Professor of Religion and Dean of the William Jewett Tucker Foundation, Dartmouth College, will soon have his book, *The Fear of God,* published by Harper and Brothers.

Harry M. Buck, Jr., Ph.D. '54, had his book, *The Johannine Lessons in the Greek Gospel Lectionary,* published by the University of Chicago Press in early 1958.

Roscoe C. Coen, M.A. '25, was elected Moderator, Synod of Illinois, Presbyterian Church, U.S.A., for the year 1957–58.

Ernest C. Colwell, Ph.D. '30, was installed on January 22 as the first president of the Southern California School of Theology in its independent status. Dr. Colwell is a former president of the University of Chicago and was Dean of the Divinity School from 1938 to 1945.

A. T. DeGroot, Ph.D. '39, has written a *Check List: Faith & Order Commission* (Official, numbered publications, Ser. I, 1910–48), which was published in January, 1958. Mr. DeGroot serves as Honorary Archivist of the Faith & Order Commission of the World Council of Churches, and his publication has been purchased in several countries apart from the United States.

Lowell R. Ditzen, '36–'37, was appointed by the State Department Mission to India as the first clergyman to go to India under "Specialists' Assignment" to interpret the spiritual foundations of American life and religion in American life today. Mr. Ditzen's book, *Secrets of Self Mastery,* will be published in May, 1958, by Henry Holt & Company.

Bert L. Duncan, '46, accepted a call by the First Congregational Church in Constantine, Michigan, in February, 1958, to serve as pastor.

Edward W. Gebhard, '35–'36, and his wife, Anna Laura, together wrote *Our Family Worships at Home,* which was published February 10, 1958, by Abingdon Press.

Martin L. Greer, A.B. '40, has been elected Vice-President of the North Central Jurisdictional Methodist Historical Society for 1957–61.

Leeds Gulick, '28–'29, is now Professor of Applied Theology at the School of Theology, Doshisha University, Kyoto, Japan. He will be on furlough in the United States from April, 1958, to February, 1959. Last year Mr. Gulick represented the American Board of Missions at the Centenary of the Marshall Island Mission, South Sea Islands. His grandparents arrived there 100 years ago in mission work, and his father was born on Ebon, the site of the celebration.

James H. Hart, A.M. '22, after spending several years in the Unitarian church, then in the Society for Ethical Culture at New York City, where he was Director of the John L. Elliott Institute and Director of Refugee Activities, has retired to Merritt Island, Florida, where he runs a small citrus grove to help to combat rising prices.

Austin Heuver, '32–'34, was called to the pastorate of The Federated Church, West Lebanon, Indiana, and to the Presbyterian Church, Marshfield, Indiana, in December, 1957.

Arthur W. Hummel, B.D. '14, is now teaching Philosophies of the East and Cultural History of China at the American University, Washington, D.C.

H. Lee Jacobs, M.A. '30, in September, 1957, was appointed Research Associate in Gerontology at the State University of Iowa. His article, "Older People Need the Church's Guidance," appears in the April, 1958, issue of the *International Journal of Religious Education.*

Gilbert H. Lincoln, D.B. '54, is teaching Latin at Geneva College, Beaver Falls, Pennsylvania, and is the Assistant Minister of the Presbyterian Church of Sewickley, Pennsylvania.

Eugene A. Luening, B.D. '43, will begin his service as pastor to the First Unitarian Church, Memphis, Tennessee, on May 1, 1958.

J. Winston Pearce, B.D. '37, had his book, *The Window Sill of Heaven,* published on February 28, 1958, by Broadman Press.

George F. Sisler, M.A. '21, reports that he is now a Vice-President of the First National Bank of Chicago.

Hubert L. Sone, '33–'34, is serving in Singapore, Malaya, where he is President of the Trinity Theological College. He is at present on furlough but will be returning to Singapore in July via Tokyo, where he expects to attend the World Council on Christian Education and a Conference on Theological Education in Southeast Asia.

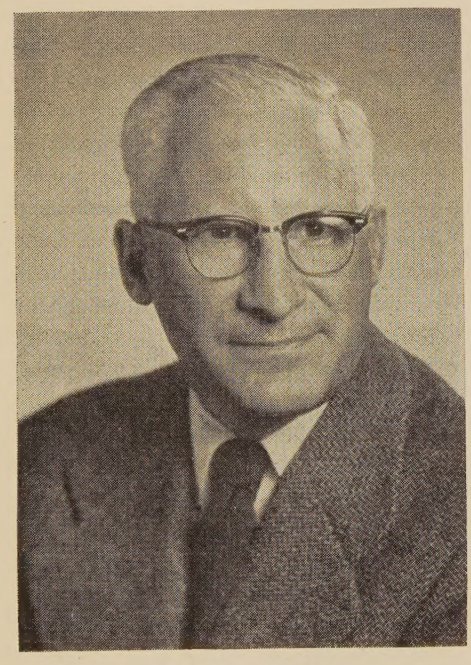
Lon A. Speer, B.D. '55, accepted a call to the pastorate of the First Methodist Church, Kyle, Texas, in March, 1958.

Edmund J. Thompson, Ph.D. '33, was elected President of the Edmonton, Alberta, Canada, Rotary Club in March, 1958.

Lloyd H. Uyeki, B.D. '56, is serving as the Curate of Christ Church, Poughkeepsie, New York, and as Assistant Chaplain to the Episcopal Faculty and Students at Vassar College. He was ordained to the Diaconate in June, 1957, and to the Priesthood in December. Both services were at the Cathedral of

St. John the Divine in New York City, by the Rt. Rev. Horace W. B. Donegan, Bishop of New York.

ALICE F. WHITCOMB, M.A. '36, was admitted to the Presbytery of Chicago, in December, 1957. She is the first woman to be received into this body as an ordained minister.



ROLLAND W. SCHLOERB

ROLLAND W. SCHLOERB, '28–'30, died on March 15 from a heart attack. His death was an occasion of sadness and great loss for all of us. A member of the Board of Trustees of the Baptist Theological Union at the University of Chicago and formerly vice-president of the Church Federation of Greater Chicago, Dr. Schloerb had been the pastor of Hyde Park Baptist Church in Chicago since 1929. During World War I he served as a chaplain with the U.S. Army and later with the occupation forces in France and Germany. Dr. Schloerb was the author of a number of religious works, including *The Preaching Ministry Today, God in Our Lives,* and *Exposition of Proverbs in the Interpreter's Bible.* He was also the author of a number of hymns—one of which is printed here. Surviving are his widow, Edith; a daughter, Mrs. F. Richard Meyer III; a son, Robert G., a Chicago lawyer; and a brother, Lester J., an assistant superintendent of the Chicago Public Schools.

O GOD, THY SUMMONS STILL IS HEARD

O God, Thy summons still is heard
As once by Galilee
There came to men the Master's word,
"Arise, and follow me!"

Accept this day the hearts of all
Who heed the call from thee;
Sustain their faith, whate'er befall.
Keep them in conscience free.

Today let healing waters be
The symbol and the sign
Of hearts from sin and self set free,
And cleansed for life divine.

Make every one a member true
Throughout his earthly days
Of that enduring fellowship
For which we sing our praise.

ROLLAND SCHLOERB

In Memoriam

I. Allen Corbett, B.D. '01, passed away at his home in Lawrencetown, Nova Scotia, on September 27, 1957. He was ordained into the Christian ministry at Canning, Nova Scotia, in 1902. Having been actively engaged as a pastor in Nova Scotia and New Brunswick for sixty years, Mr. Corbett retired in 1941 to Lawrencetown but continued to serve as interim pastor and summer pastor for several years. Predeceasing him in January, 1957, was his wife, Ethel. His only survivor is his daughter, Helen L. Corbett, Halifax, Nova Scotia.

Merrill E. Gaddis, Ph.D. '29, formerly a member of the faculty of Central College, Fayette, Missouri, passed away on January 19. Dr. Gaddis contributed many articles and book reviews to magazines in the religious and historical field. His dissertation, "Christian Perfectionism in America," is reported to have one of the highest circulations of any graduate thesis in the University of Chicago library. It was copyrighted in microfilm form in 1947 and was extensively revised by Dr. Gaddis and copyrighted again in 1954 in microfilm form, as original copies had been lost or worn out in transit. Surviving him are his wife, Florence, his daughter, and a sister.

Chester C. McCown, Ph.D. '14, died on January 9, 1958. The Pacific School of Religion *Bulletin* reports that, upon his graduation from the University of Chicago, Dr. McCown was called to the faculty of the Pacific School of Religion to serve as Professor of New Testament Literature and Interpretation from 1914 to 1947; as Dean from 1928 to 1936 and 1945 to 1946; and as Director of the Palestine Institute from 1936 to 1947. Beginning with his first visit to Palestine in 1920–21, Dr. McCown's interest in Palestinian geography and archeology led him to accept appointments as Director of the American Schools of Oriental Research in Jerusalem from 1929 to 1931; as joint director of the American Schools—Yale University expedition at Jerash in 1930–31; and as annual professor and acting director of the American Schools in 1935–36. During both periods as director, he served on the Archaeological Advisory Board of the Palestinian Government. His permanent contribution to the field of archeology is symbolized by his *Ladder of Progress in Palestine* (1943), *Tell en Nasbeh Excavations* (1947) many articles, and the wealth of archeological knowledge displayed in a work, *The Ancient Near East and the Modern West: A Study of the Historical Process,* scheduled for publication this coming fall. Dr. McCown is best known to the world of theological scholarship for his trenchant work in the field of New Testament. Here, also, a part of his influence was felt through his writing. The large number of articles in many periodicals also represents a permanent testimony to his creativity and influence. Since 1924, Dr. McCown had been a visiting professor at several colleges and universities.

Clifton N. Hurst, M.A. '12, died on June 4, 1957, in LaGrange, Illinois. He is survived by Dr. Valerie Hurst, San Francisco, and Mr. Hugh S. Hurst, New York City.

ATTENTION ALUMNI!

Help us to make our alumni records more complete. The Alumni Association urges every alumnus to send information about himself or other alumni. Please fill in this blank and return it to the Office of Extension, Divinity School, University of Chicago.

Name ..... Address .....
U. of C. degrees ..... Year .....
Other degrees ..... Institutions ..... Year .....
Mailing address .....
New pastorate or other position .....
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Book published .....
Election to position of honor or responsibility .....
Interesting project recently accomplished .....
Any other information of interest .....
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